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Dr. JENNINGS's  
SERMON

On the DEATH of the  
Reverend Mr. JOLLIE.

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DR. JENNINGS

SERMON

On the Death of the  
REVEREND

REVEREND MR. JOLLYE

A FUNERAL  
S E R M O N

On Occasion of the

D E A T H

OF THE REVEREND

Mr. *TIMOTHY JOLLIE*,

Who departed this Life

AUGUST 3. 1757. in the Sixty-Sixth  
Year of his Age.

PREACHED TO

The Church of which he was Pastor *August*  
14. and published at their Request.

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By *DAVID JENNINGS*, D.D.

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A FUNERAL  
*W. Musgrave.*  
On Occasion of His

DEATH

OF THE REVEREND

MR. THOMAS JOLLYE

Who departed this life

August 3, 1862, in the sixty-sixth

Year of his Age.



Printed by

The Church of which he was Pastor, 1862,  
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BY DAVID JENNINGS, D.D.

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## PHILIPPIANS i. 23.

*For I am in a strait betwixt two,  
having a desire to depart, and to  
be with Christ ; which is far bet-  
ter.*

**T** was a very uncommon sort of  
strait, which, as we learn from my  
text, *St. Paul* was in, when he  
wrote this epistle ; it was, whether he  
should live or die : a matter which most  
persons would have readily determined,  
without any difficulty at all. Life is sweet,  
and there are few but desire to live as long  
as ever they can, and indeed longer than  
God will permit. But *St. Paul* had uncom-  
mon hopes of a future and better life ; or at  
least he had uncommon assurance of it : He  
certainly knew, that *to die* would be his  
*gain*, and that when he departed from hence,  
he should go where Christ is, and live most  
happily with him ; and this he knew would

be far better, than any state of continuance in this lower world. We wonder then, it may be, that he should have any difficulty on the other hand ; that he did not entirely give up the love of life, and roundly determine on the side of dying. But *Paul* had also a mighty zeal for the interest of Christ in this world, and he had a very compassionate concern for the souls of men. He had already been instrumental in saving many thousands ; and if he might be further useful this way, he could be content to stay, and to have his own consummate happiness delayed longer. He apprehended, that for him *to abide in the flesh*, might be *needful* for the good of many souls. This therefore put him in a strait, betwixt his desire of being with Christ in heaven, on the one hand ; and his zeal for the interest of Christ in this world, and his concern for precious souls, on the other. But however, *Paul* was not master of his own life. It was not for him to go to heaven when he pleased, nor to stay here as long as he pleased : This God must determine, and not he. And it seems, God had let him know, that he had determined for his longer stay in this world ; and with that *Paul* was well satisfied. *I know I shall abide and continue with you all*, saith he, *ver. 25.* Nay he was better pleased, that God should choose and determine for him, than that he should leave him to choose for himself ;

self: For he should not know which to choose. It would have put him to a great strait. *I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.*

Here we shall observe,

I. In what view St. Paul considered his death, viz. as his *departure* from hence.

*I desire to depart.*

II. What views and hopes he had, of his state after death. *And to be with Christ, which is far better.*

III. His *strait* and difficulty, which to choose and prefer; whether to stay longer here, or presently to *depart*, and go to Christ.

I. We observe, in what view St. Paul considered his death, viz. as his *departure* from hence. He did not,

I. At all fear the loss and extinction of his being, by death; For he was fully persuaded, that God had made him an immortal creature, and that the spirit of life which he had breathed into him, should never die. The immortality of the soul is a truth, which, even without revelation, the *Heathens* generally guessed at and believed; much more did St. Paul, now *life and immortality* were brought into a much clearer and stronger light by the Gospel, than ever they had been before.

before. Therefore he did not apprehend, that death would put an end to his being; but he only considered it, as a *departure* from hence. Nor,

2. Did he believe that his soul would sleep in death, along with his body, until the resurrection of the last day: which is an absurd notion, that some have taken up and contend for. But it is certain from our text, as well as from several others, that St. Paul believed no such thing. For he calls his death his departure; which must imply, that while his body slept *here* in the dust of the earth, his soul should be separated from it, and be *somewhere else*; otherwise, if his soul continued sleeping here with the body, death could in no good sense be called his *departure*: Besides, he reckoned upon *being with Christ*, when his body was dead; *I desire to depart, and to be with Christ*. Now he certainly meant it of being with him, not only *after* the resurrection, but *before*: for otherwise he could have been in no *strait* about the matter, whether he should wish to die, or to live longer; for without all doubt, it was much better to live, and to serve God and his church, as he did at present; than to die, and lie in a state of stupid and senseless inactivity. Such a life of usefulness, and of communion with Christ as St. Paul then lived, was certainly better, than such a sleep in the grave, as some would have us believe, that



that the soul takes along with the body. Some communion with Christ must needs be better, than no communion with him at all. Therefore I say, if he had expected, that his soul should sleep along with his body in death, he could have been in no *strait* which to choose, to die or live longer. If St. Paul therefore had reason for his faith and hope; if this inspired and chief of the Apostles, was right in his notion of the matter, it is most certain, that souls do not sleep with their bodies, betwixt death and the resurrection, but live and are awake all the time; and are either very happy or very miserable, in another invisible world. Was there need to call in any further evidence to this truth; one might allege several other texts of scripture. As that promise which Christ made to the penitent thief. Luke xxiii. 43. *This day, thou shalt be with me in paradise.* i. e. Thy soul, shall be with my soul, in the paradise of God: not sleeping with thy body in the grave. Again, our Saviour's parable of the *rich man* and *Lazarus*, teaches the same doctrine. Luke xvi. 22, 23. Where both their souls, that of the rich sinner, and that of the poor saint, are represented as being alive, awake, and very sensible, while their bodies were dead; one in great misery and torment, the other in great comfort and happiness. Though this is indeed but a parable, and not meant  
for



for true history; yet certainly Christ meant to teach us true doctrine by it. Now it is the chief doctrine of this parable, that the souls, both of good and bad men, are still alive; and are very sensible either of happiness or misery, while their bodies are dead. It is said there of good *Lazarus*, that when he died, *he was carried by the Angels into Abraham's bosom*, and there *he was comforted*; and of the rich man it is said, that after he was dead and buried, *he was in hell*, i. e. his soul was in hell, and there he was grievously tormented. Sure all this was never meant, to describe a state of sleep only, of stupid inactive insensibility. I will mention but one scripture evidence more of this truth, which is, 2 Cor. v. 6. *Therefore, saith the Apostle, we are always confident, knowing that while we are at home in the body, we are absent from the Lord.* And it follows, ver. 8. *We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.* Where *to be present with the Lord*, as the Apostle says that good people are after death, undoubtedly means much more, than for the soul to be asleep and insensible of any thing. Nay, he plainly asserts, that the soul doth not sleep with the dead body, but is *absent* from it. When it is *present with the Lord*, it is *absent from the body*. One might argue the same point from many other considerations,

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and from many other texts of scripture: but I presume there is no occasion for it. It is plain enough already that St. Paul did not believe that his soul should sleep in death along with his body until the resurrection. But,

3. *He considered death only as his departure from this present state and world to another. I desire to depart, saith he. Or otherwise the original word (a) may signify to return; and so it is rendered in our bible, Luke xii. 36. Be like unto men, who wait for their Lord, when he shall return from the wedding.* The word therefore, as it is thus differently used and rendered, gives us this twofold notion of death. (1.) It is our departure from hence. (2.) It is the soul's returning to God.

(1.) *Death is our departure from hence. The time of my departure is at hand, saith the same Apostle, 2 Tim. iv. 6. Job speaks much the same language, and the same sense, in Chap. xvi. 22. When a few years are come, then I shall go the way, whence I shall not return: and the next verse describes the way that he meant, viz. the way of death. My breath is corrupt, my days are extinct, the graves are ready for me. This is the way of all the earth, as Joshua calls it, Josh. xxiii. 15. Behold, this day I am going the way of all the earth, i. e. to the grave. It is a way*  
C from

(a) ἀναλυσαι.

from whence there is no return ; no steps backward, but all forward. Not but that *Job* expected a return to this earth again, at the general resurrection, at the last day ; of which he professeth his faith, Chap. xix. 25. *I know that my redeemer liveth, and that he shall stand at the latter day upon the earth ; and though after my skin worms destroy this body, yet in my flesh shall I see God.* And that is perhaps the *change* which he meant, and which he hoped for, Chap. xiv. 14. *All the days of my appointed time will I wait, till my change come.* For in the verse next before that he speaks of *his lying in the grave*, and begs that God would at the *set time* remember him and recall him out of it ; and then puts this question, *If a man die, shall he live again ?* To which he replies, *All the days of my appointed time will I wait, till my change come.* i. e. at the *set time*, when God will remember him, and revive his body out of the dust of the earth. “ If a man die shall  
“ he live again ? Yes, he shall at the set time  
“ return from the grave, and live again ;  
“ though quite another sort of life, than  
“ that which he lives now : therefore I will  
“ wait for, and comfort myself with the  
“ hope of that glorious change, when the  
“ corruption of the grave shall be exchanged  
“ for an immortal life ; my flesh shall rest  
“ in hope, and my soul shall wait in com-  
“ fort in it’s separate state, for the happy  
“ re-

“ return to its body, and to this world a-  
 “ gain.” Yet in other views, death may be  
 considered as a *final* departure from hence ;  
*a way from whence there is no return* to the  
 present manner of living, or to any of the bu-  
 sinesses, cares, or enjoyments of this life.  
 We take our last leave of all these when we  
 die, there is no work or devise of that sort  
 in the grave, or in the invisible world of  
 spirits, to which the soul removes at death.  
 Then all worldly wisdom perisheth, and all  
 knowledge of worldly matters is quite laid  
 aside. There is no exercise, and no use of  
 it in the world to come. At death we also  
 depart from our relations and friends and  
 acquaintance in this world. The *closest* ties  
 of human relation can hold, but “ until  
 “ death doth them part.” Then the godly  
 man departs from his carnal relatives, never  
 to meet with them any more ; and though  
 he expects to meet his pious relations again  
 in a better world, yet not as *his* relations,  
 but only as the relations *of Christ* : all hu-  
 man relation is quite dissolved at death.  
 The sinner departs, and is hurried away from  
 all means of grace and salvation, and then he  
 parts with all his vain hopes, and sinks into  
 utter and everlasting despair. The true chris-  
 tian departs from the house and ordinances  
 of God *below*, to go to a better sanctuary,  
 and to a much nearer converse with, and  
 enjoyment of God, in the world *above*.



Well, thus death is our *departure*; in that view St. *Paul* considered it.

(2.) *It is the return of the soul to God.* For so the *Greek* word in my text also signifies. It might be rendered, *I desire to return.* For at death, *the dust shall return to the earth as it was, and the spirit shall return to God who gave it.* Eccles. xii. 7. Man is a compound creature, he hath a body made of earth, and a spirit or soul which is near akin to the spirits in heaven: But death resolves him into his first principles; it parts the body and soul asunder; it returns the body to its mother earth; *Dust thou art, and into dust thou shalt return*, said God to *Adam*, and that holds as true of all *Adam's* offspring: For the body, soon after death, becomes common earth again. And as for the soul, that returns to God who gave it; either now to live for ever in his more immediate blissful presence; or to be utterly banished from him, and doomed, by his righteous judgment, to everlasting torments; to be lodged either with *spirits in prison*, a dismal place and state and company, or with the *spirits in paradise* until the resurrection day, when it shall be returned to its body again, and its happiness, or its misery, shall be fully compleated. Thus we have seen, in what view St. *Paul* considered his approaching death; viz. as his *departure* from hence, and



and as the *return* of his body to the earth, and his soul to God. Let us now see,

II. *What views and hopes he had, of his state after death*; and that was, that he should be with Christ. *I desire to depart, and to be with Christ, which is far better.* Better, i. e. than any state of continuance in this world; not only than the state of the most prosperous sinner, but also than the state, of the most holy and joyful saint: for the highest degree of holiness and comfort that any of the saints attain to in this world, is far short of heaven, and of what they shall attain to and enjoy in the everlasting kingdom of their Lord, and Saviour, Jesus Christ. To be with Christ, doth in a manner sum up the happiness of the heavenly state. So Christ himself sums it up in his prayer for his disciples, John xvii. 24. *Father I will, that they also whom thou hast given me, be with me where I am, that they may behold my glory.* There was no need to ask any thing more for them; for to be with Christ, where he is, and to behold his Glory, includes in it all the happiness that holy souls can wish for, or desire. So also the Apostle Paul sums up the happiness of the celestial state, when he would animate, and encourage his fellow saints with the hope and prospect of it, 1 Thess. iv. 17. He saith only this one thing, *They shall be for ever with the Lord*; meaning, the Lord Christ. Now upon this  
clause

clause of my text, *I desire to be with Christ, which is far better*, we may observe,

1. *What an ardent love this Apostle bore to Christ.* For as it is natural to desire the company of those we love, so to desire any one's company, is a sign that we love him. Now St. Paul *desired to depart and to be with Christ*, which shews how much he loved him. He could think of nothing happier or better in heaven itself, than to enjoy the presence of Christ there. Upon this his hopes fixed, to this his desires pointed, above every other article of celestial blessedness. And such was his love to Christ, that the desire and hope of being with him, of being nearer to his presence than he could be here, out-weighed his natural fear of death. He accounted of the parting agonies and pains of death, and whatever else is shocking to nature in the mortal dissolution, but as little matters in comparison with the pleasure which he expected from the presence of Christ in heaven. His love to Christ bore him up above the natural fear of death: and I know of no other remedy of that fear, so powerful and so effectual as this is. Did *we* but love Christ, as St. Paul did, we should not be so backward and loth to leave this world, and to go where Jesus is, as we too commonly are. Death would not so much affright us from our Saviour's arms, did we but love him

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him more fervently. Thus the Apostle's love to Christ may be inferred, from his desire to be with him.

2. Let us observe, *what expectation he had from Christ, after he was departed from hence. He expected, and hoped to be with him.* This was the sum of that future happiness, which he hoped for. The plainest account of the future happiness of the saints, that I know of, any where in scripture, is that in the 1 John iii. 2. where it is said to consist, *in their being like Christ, and their seeing him as he is.* It doth not yet appear *what we shall be; but we know, that when he shall appear, we shall be like him, for we shall see him as he is.* Most of the other accounts of heaven, and of the happiness of the saints there, are wrapt up in metaphors and similitudes taken from earthly things, as thrones, crowns, kingdoms and the like. But this account is plain, without any metaphor at all. So far therefore as we can learn, what the glory of Christ in heaven is; we may know of what sort, our own future glory shall be. For if we are the friends of Christ, we shall be made like him. And so far as we can conceive the pleasure there will be, in seeing Christ, and being with him; we can conceive of the pleasure of heaven. For it partly consists in this, *we shall see him as he is.* Let us enquire

enquire then a little more into the particulars of this happiness.

(1.) *I expect no little pleasure, from seeing Christ in his heavenly glory.* He prayed that his disciples might be thus entertained, in that text which I quoted before. John xvii. 24. *That they may be with me where I am, to behold my glory.* And no doubt but that will be a most pleasurable sight. As sight is reckoned the noblest of the senses, so the glory of Christ in heaven is the noblest object our eyes can see. When three of Christ's disciples saw but a little glimpse of that glory, at his transfiguration, they were so charmed with the sight, that it made the place seem as a paradise. They would fain have stayed there always, and were loth to go down from the mountain, to converse with the world any more. *Lord, say they, it is good for us to be here; here let us build tabernacles, and take up our abode.* No doubt but there are many charming sights in heaven; but the glory of Christ excels all, And on many accounts, must the sight of his glory be peculiarly entertaining to those, whom he hath redeemed from among men, more than to the angels; as, that in Christ they behold their own nature dignified and glorified, above and beyond the angelic nature. It is the glory of their friend, their Saviour; a glory which he dearly earned by his labours, and sufferings for their salvation.



on. And in his glory, the separate holy souls behold a pattern and pledge of the glory and honour which themselves shall be advanced to; for Christ hath promised, that when he shall raise up their bodies from death and the grave, he will *fashion them like unto his own glorious body* (a). How pleasurable must such a hope be, and how charming therefore the sight of their glorified Redeemer! thus the very sight of Christ is, no doubt, one part of the entertainment of the blessed above. As when *Thomas* thrust his fingers into the wounds of his risen Saviour, he cried out with a warm affection, and joyful surprize, *my Lord, and my God*; so when the christian shall come to heaven, and see Jesus there, in all the glory of his exalted state; with what affection, and with what transport of joy will he cry out? "That is my Lord and Saviour; " that is he who died for me on the cross, " and hath redeemed me unto God with his " own blood." If the eastern wise men came from far to see the infant Jesus, and thought the toil of their long journey well repaid, by the sight of him in his poor mother's arms; if such as see not Christ now, yet believing in him, can sometimes rejoice with joy unspeakable and full of glory; as *St. Peter* writes 1 Pet. i. 8. With what love and what joy, must we suppose, the actual sight

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of

(a) Phil. iii. 21.



of Christ in heaven will fill the souls of his saints? But then further,

(2.) *To see Christ, and to be with him, implies a more perfect knowledge of him, and of the mysteries of his nature and grace and love.* I do not suppose the pleasure of being with Christ, will consist merely in gazing on the glory of his person; but to *see him*, and to *be with him*, means also, to *know him* much better, than we did or could know him, while we were at such a distance from him, as we are here. To *see*, doth often in scripture signify to *know*; as when the Psalmist says, *Taste and see that the Lord is good (a)*. And when the mourning prophet complains, *I am the man that have seen affliction (b)*. i. e. I have known it, and felt it. So, to *see Christ* in heaven, is to *know him*, to understand the glorious mysteries of his person, and of his grace, to much greater perfection, than ever we have done before. There his saints shall see the *incarnate God*, and with holy wonder adore the ineffable mystery of the union of two such distant natures in the person of their Redeemer. There they will see him as *the lamb that had been slain*, and will be led much further, than ever before, into the knowledge of the mystery of their redemption by his death. Thus the saints in heaven are represented as contemplating and ador-

(a) Psalm xxxiv. 8.

(b) Lam. iii. 1.

adoring the wonders of their redeemer's death, and their redemption by it. Rev. v. 9, 10.

*They sung a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood; and hast made us unto our God kings and priests.* Again,

(3.) *To be with Christ, implies converse and communion with him.* What do we mean by being with a friend? not merely that we were in the same place, in the same room where he was; but that we conversed with him. So to be with Christ, is to converse with him. And how highly entertaining will such converse be! If *all the people wondered at the gracious words which proceeded out of his mouth, in the days of his humiliation; as we read, Luke iv. 22.* And if such were the charms of his discourse, as, in a manner, to disarm those officers whom the chief priests and pharisees sent to take him, so that they could not persuade themselves to seize upon him, but returned and said, *never man spake like this man.* John vii. 46. How must his friends in heaven be charmed and delighted, to hear his lovely voice? There and then will those words of *John the Baptist* be more than ever verified. John iii. 29. *The friend of the bridegroom which standeth, and beareth him, rejoiceth greatly because of the bridegroom's voice.* Is there any pleasure in con-

verſing with our dear friends on earth? how much more pleaſure will it be to the ſaints, to conſe in heaven with their dear Saviour! Is communion with Chriſt in his ordinances pleaſurable, as his friends certainly know it is? (What comfort! What joy! doth ſometimes fill the hearts of his diſciples when they ſit at his table, and there view only the emblems and memorials of his wonderful love, which he expreſſed by his ſufferings for them? and when they hear his voice in his written word only, ſaying, *This is my body broken for you. This is my blood ſhed for you.*) What notion can we form of the pleaſure and joy that muſt fill the ſouls of his ſaints, when they ſhall ſee their dear Redeemer, no longer as in a glaſs darkly, but face to face; When they ſhall hear him ſpeaking to them, not in his written word, but by his living voice. In his preſence there is fulneſs of joy? Again, once more,

(4.) *To be with Chriſt, includes their being made like him. They ſhall be like him; for they ſhall ſee him as he is.* It is a remarkable expreſſion in our Lord's prayer to his father for his diſciples, in John xvii. 22. *The glory which thou gaveſt me, I have given unto them.* And elſewhere he hath promiſed, *They ſhall enter into the joy of their Lord (a).* There is indeed a threefold glory of

(a) Matth. xxv. 21, 23.

of Christ, in respect to one only of which his saints can be made like him. There is his *essential* glory as God, which no creature, neither man nor angels, can share with him. There is his *mediatorial* glory, which results from his meritorious obedience and sufferings for his father's honour, and for his people's salvation. *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* Rev. v. 12. *We see Jesus for the sufferings of death, crowned with glory and honour.* Heb. ii. 9. But neither in that glory hath he any partner: As he had no companion in the work, it is not fit that any should share with him in the honour of the reward. The glory then which Christ will give to his disciples, and in which they shall be made like him, must consist merely in the glorious perfection and excellency of his *human* nature. They shall be like him in his *immortality*. *Christ being raised from the dead dieth no more, death hath no more dominion over him (b).* No more shall it have over them. When once they are got through the gates of death, and when their bodies shall be restored to life again, they shall be as immortal as the Son of God himself. Diseases and death will be neither felt, nor feared by them any more. They shall be like him in the *purity* of his nature. He is

(b) Rom. vi. 9.



is holy and undefiled (c), and so shall they be. He is a Lamb without blemish, and without spot (d), and so will he present the whole church of his saints, a glorious church, not having spot, or wrinkle, or any such thing (e). They shall be like him, in some measure, in the glory of his majesty. To him that overcometh will I grant, to sit with me on my throne, is his promise, Rev. iii. 21. But here both language and conceptions fail. Our notions of heavenly things are at present but dark and imperfect. I am not able to describe to you the glories of your exalted Saviour; and therefore, neither can I describe the glories of his saints, when they shall be made like him. The Lord grant we may all know, e're long, what it is, by our own happy experience.

Thus we have considered the views and hopes which St. Paul had of his state after death, viz. that he should be with Christ.

We are now,

III. To consider, the strait he was in which to choose, suppose God would leave him to his own choice; whether to die presently, and go to Christ, or to live longer in this world. I am in a strait betwixt two, having a desire to depart and to be with Christ. That desire pulled him, as we may say, one way. Nevertheless, to abide in the flesh is more need-  
ful

(c) Heb. vii. 26.

(d) 1 Pet. i. 19.

(e) Ephes. v. 27.



*ful for you.* That pulled him the other way ; and betwixt both, it was hard to determine which was best to choose. St. *Paul's* strait was not of a common sort, not such as many of the disciples of Christ have been in, who had good hope, through grace, of a better state after death ; and yet the natural love of life, and the natural fear of death, (which God hath for wise reasons implanted in our natures,) made them unwilling to die. Death itself, and for its own sake, is desirable to none, not even to St. *Paul*. *Not for that we would be unclothed,* says he, 2 Cor. v. 4. Nature abhors death as an enemy, that will rend asunder the soul and the body, those dear companions, which are loth to be parted. And besides, the pains and agonies that so commonly attend death, make it the more dreadful. Hence it is that some are in a strait betwixt two, having a desire to be with Christ, and yet loth and afraid to die. But *Paul* seems to have been got above this natural fear of death : *I am ready,* says he, *to be bound, and to die for the name of the Lord Jesus (f).* *None of these things move me (g).* It was nothing but love to Christ, and to his cause, that put him to a strait in this matter. It was his love to Christ that made him long to be with him, and it was his love to Christ that made him willing and desirous to stay here

(f) Acts xxi. 13. (g) Acts xx. 24.

here longer, in order to promote and serve his cause and interest in this world. So that in this example of *St. Paul* we may see what is the best reason and end for which we should desire to live, and what is the best reason and end for which we should desire to die.

1. *The best reason and end for which we should desire to live, is to serve the cause and interest of Christ in this world.* For this end *Paul* was willing to abide still in the flesh, to bear his burden, and to suffer persecution as much longer as God should please. This made him even *rejoice in his sufferings (b)*, and he was in no haste to get rid of them, because the cause of Christ and his kingdom was served by them. *The things which have happened unto me*, says he, meaning the persecutions he endured, *have fallen out rather unto the furtherance of the gospel.* Phil. i. 12. And might Christ but be magnified in his body, whether by life or by death; then life or death would be to him equally desirable. *For to me to live is Christ, and to die is gain*, ver. 20, 21. “Death will put an  
“end to my labours and sufferings, and  
“bring me where Jesus is. How joyful  
“will that exchange be! But while I live,  
“here, I am serving the cause of my dear  
“Redeemer; I am promoting his interest,  
“and his honour, in this world; I am  
“bring-

(b) Colof. i. 24.

“ bringing more subjects into his kingdom,  
“ and I am helping souls to heaven. This  
“ puts me in a strait which to choose,  
“ which to desire; whether to live or die.”

May we but be serving and honouring Christ while we live, and then our death will not be delayed too long: And may we but go to Christ when we die, and our death can never come too soon for our gain. O Sirs, let us set ourselves to serve and to glorify Christ. While we live, let us live unto the Lord. It is the very best end we can live for. How willing should we be to bear our burdens for him, and in obedience to his will, who bore so much more for us: This should suppress all murmurings, and all impatience at the troubles of this life. While Christ hath any thing more for us to do in this world, while we have any opportunity of serving his cause, and adorning the doctrine of God our Saviour, (and there are none of us but have some opportunities of that sort,) we should be thankful for life with all its burdens and troubles; we should repine at none of them. It matters not so much whether we live in health or in sickness, in ease or in pain, in prosperity or in adversity; as whether we live to Christ, and to his honour. And we should always reckon that, the best state and condition of life for us, in which we have the best opportunity for serving and honouring the Lord

Christ; and what that is, *he* knows, not *we*. This therefore should reconcile us to any state and condition, that his providence allots to us in this world. Let it be our greatest concern to serve and honour Christ in all conditions, and leave it to him to appoint us that condition, in which he knows we can serve and honour him most. Thus we learn from St. *Paul's* example, and from his strait, what is the best reason and end, for which we should desire to live. And also,

2. *What is the best reason and end, for which we should desire to die; viz. that we may go to Christ, and be with him. I desire to depart, and to be with Christ.* As some persons sinfully desire life, so others sinfully desire death, as merely to get rid of the pains and troubles of this mortal life. It is often mentioned to the honour of our departed friends, and as an argument of their grace and goodness, that *they were very willing to die*, and it may be desirous of death; but very possibly, that may rather be an argument of their impatience and want of grace, and of due submission to the will of God. I remember an observation, which I heard many years ago, from an aged physician of large practice, That *but few people die unwillingly*. Some buoy up themselves with the hope of life, till they are dead. Others are quite tired out with pain and sickness, and



and are glad of relief at any rate ; if medicines will not do, then welcome death. There is but here and there one, who hath entertained any serious thoughts about his soul and eternity, and what is like to follow after death. All that the most are concerned about, is present ease ; and therefore if life is grown quite uncomfortable by sickness, or any other affliction, then welcome death, which cures all : They wish for it, and desire it. But if this be our best reason for desiring death, it is a sinful desire ; for it is opposite to our duty of submission and obedience to the will of God. We should be willing to wait God's time, and we should learn *in every state therewith to be content* (a). That is the right gracious frame of heart we should pray for, and endeavour after. But an ardent lover of Christ cannot but desire, and may lawfully desire, in humble submission to his will, to depart from hence, and to be with him where he is. And when *that* is our view in desiring death, it is an argument, not of impatience, but of grace. And this it is, even the hope of being with Christ, that makes death truly desirable ; and therefore the best and most effectual remedy against the fear of death is, to clear up our interest in Christ, and to get our hearts inflamed with love to him : that will strip death of all its terrors, and turn dread-

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(a) Phil. iv. 11.

*ful into desirable.* “ Then welcome the day,  
 “ the happy hour, when I shall go where  
 “ my Jesus is, and see him in his glory,  
 “ and be made like him, and enjoy him  
 “ for ever.”

Thus I have finished what I proposed,  
 for the opening my text. All that further  
 remains, is to make some APPLICATION  
 of it. As

I. *Shall our souls still live when our bodies  
 die, and exist separate from them in another  
 world, either of happiness or misery; this  
 should teach us the worth of our souls above  
 our bodies, and what folly, what madness it  
 is, to neglect the soul, and much more to ruin  
 and destroy the soul, for the sake of pleasing the  
 body.* It was a notable saying of an old monk,  
 which I have met with in a celebrated wri-  
 ter (b), that two sorts of prisons would suit  
 all the sinners in the world; an *inquisition*,  
 and a *bedlam*; for if any man denies the be-  
 ing of a God, and the immortality of the  
 soul, he is a desperate heretic, he should be  
 put into the inquisition, said the monk. But  
 if any man professeth to believe these things,  
 and yet allows himself in wickedness, he  
 should be put into bedlam. It is certainly  
 the greatest madness in the world, to believe  
 that we have immortal souls that will outlive  
 our bodies, and be either happy or miserable,  
 and extreamly so, while our bodies are dead  
 and

(b) Vid. Tillotson's works, Vol. I. pag. 26. Fol. Ed.

and senseless in the grave; and yet lay out all our thoughts and cares about these bodies, and none, or however none to any purpose, about our souls. Awake for shame, O drowsy souls, remember you are made immortal; and know the time is hastening on, it is near at hand, when it will be impossible for you to be thus stupid and slothful; when once you are parted from your bodies, you will then have a very lively remembrance of what you had been doing in this life, and a very quick and feeling sense, either of happiness or of misery, which will last for ever. O sirs, learn the worth of your souls above your bodies, prize them, and care for them accordingly.

2. *Do the souls of men survive their bodies, and do the souls of good men go to Christ at death? this should be improved to reconcile them to death, and to overcome their fear of it.* Death is a happy dissolution, a most joyful exchange to true believers in Christ. If *their earthly house of this tabernacle be dissolved, they have a building of God, a better house in heaven, which they shall immediately go to.* How surprizing! how gloriously surprizing, will the change at death be to such persons! one hour on *earth*; the next in *heaven*. Now among *men*, surrounded with weeping friends and relatives, on a dying bed; presently among *angels*, and the *spirits of just men made perfect*, and  
what

what is better than all, with *Christ their Saviour*. One would think, a frequent meditation on this doctrine should better reconcile the people of God to dying, than they often are reconciled to it. Unwillingness to die is unbecoming a saint, and it discovers a great weakness and imperfection in his graces. There is not, surely, that hatred of sin in his heart, which there should be, when he rather *dreads*, than *desires* a compleat deliverance from it. His faith is but weak, if he can see any such charms in this world, as makes him desirous of staying here, rather than of removing to the celestial *Canaan*. And, surely, his love to Christ is much too cold, if he is loth to go where Jesus is. "Let him be loth to die, who is loth to be with Christ." Said good old *Cyprian*. But an ardent lover of Christ should show no unwillingness to depart, and to be with him. Let us shame ourselves, christians, for our too great unwillingness to depart, and let us strive to get above this poor low frame. O for a stronger faith, for a more lively hope, and for more fervent love to our glorified Redeemer, then should we long to be with him; and the passage through the gates of death would no longer affright us; then should we say in a strain of holy triumph, *O death where is thy sting? thanks be to God who giveth us the victory over it, through Jesus Christ our Lord.*



Lord (c). Happy will it be for us, if such shall be our frame, and these our assured hopes when we come to die. This, I can take upon me to assure you, is no enthusiastick flight of fancy; but what hath been the real experience of many servants of God, of many sober headed judicious christians on their dying beds.

Such was the comfortable and joyful frame, in which your late worthy pastor finished his mortal course. When in the last weeks of his wearisome pilgrimage he had received the sentence of death in himself, he not only possessed his soul in patience under the pressing infirmities of a decaying body, and with that meek and quiet submission to the will of God, for which he had all along been eminent under the various and tedious afflictions of his life; but, more than so, he rejoiced in the hope of the glory of God: for he knew, and could assuredly say, that he was going to Christ and to a better world; where he should feel pain no more, where he should no more meet with trouble, and from whence sin and sorrow are for ever banished; and where, we do not in the least doubt, but he hath had the approbation of his heavenly master joyfully confirmed to him, *well done thou good and faithful servant*, after having served him in the ministry of the Gospel for more than forty years.

If

If any men are supposed to be ennobled by the worthy deeds of their parents or ancestors, or by their sufferings in a righteous cause; surely the descendants of eminent saints, and faithful servants of God, have the best title to that honour. Such a title had our deceased friend; for both his *grandfathers* were worthy ministers and confessors in the cause of primitive christianity, and sufferers for conscience sake\*; who, with about two thousand more, were obliged to quit their livings, at the fatal *Bart'lemew* in 1662; because they *could not* comply with the terms that were imposed, not by the *gospel of Christ*, but by the *act of uniformity*. His father, who had also suffered imprisonment for preaching the gospel, was a learned divine and famous tutor, under whose instructions, great numbers of young ministers were formed for eminent service in the churches of

\* Mr. *Thomas Jollie*, ejected from the living of *Altham* in *Lancashire*, where he had preached near thirteen years, with great success. After his ejection he suffered fines and imprisonments over and over, for preaching the gospel. Dr. Calamy says, it would be endless to relate the particularities of his troubles, all which he endured with great patience to the last.

Mr. *James Fisher*, ejected from *Sheffield* in *Yorkshire*, a man of great piety and worth, and an excellent preacher, and was an instrument of much good in that populous town. He also suffered imprisonment more than once, in the same good cause, by means of which his health was much impaired. Vid. Dr. Calamy's account of ejected Ministers, Vol. III. p. 557. Vol. II. p. 785.

of Christ. As therefore Mr. *Jollie* was blessed with such a tutor, who, we may be sure, would be peculiarly concerned for the improvement of his own son, he had no doubt, special advantages in his education, for acquiring the proper furniture for the work of the ministry, both as a *scholar*, and as a *christian*: nor did the success disappoint the expectations of his friends; for he entered on the ministry with good acceptance, and with very considerable applause. Some of the first years of his ministry were spent in assisting the late Reverend Mr. *Wadsworth*, at *Sheffield* in *Yorkshire*, in that church, of which Mr. *Jollie's* father had been pastor for many years; where he came to have a name for a preacher, and was greatly beloved and valued, so that his fame reached *London*; and in the year 1720 he was invited by this church, to assist their pastor, the late reverend and excellent Mr. *Matthew Clarke*, with whom he lived in great friendship for six years. Upon Mr. *Clarke's* decease, in *March* 1726, Mr. *Jollie* was chose, by a majority of the church, to succeed him in the pastoral office, to which he was solemnly set apart in *September* following. And now you are witnesses, and God also, how holily, and justly, and unblameably he hath behaved himself among you for these *thirty-seven* years. In doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot

be condemned. In his temper, approving himself a true and genuine disciple of the meek and humble Jesus, a follower of the Lamb of God, a minister of the gospel of peace. I need not tell you, who have attended on his ministry, that the strain of his preaching hath always been, to speak the truth in love; not to blow up the fire of contention, but to raise the flame of divine love in the hearts of his hearers. Few have maintained a more inoffensive behaviour. Few have gone off the stage of life with a more unblemished character, than he hath done. When you have often been deprived of his labours in the pulpit for weeks together, by the frequent returns of a painful distemper with which he was afflicted from almost his youngest years, (and by means of which no doubt but his publick usefulness hath been greatly obstructed,) yet such as visited and conversed with him in those seasons of his confinement, might learn from him, and from his example, a very instructive lesson of patience and of quiet submission to the will of God. He saw the rod as in his father's hand. He considered his afflictions not as judgments, but as trials, and he looked forward by faith to the happy and glorious issue of them. He would often on these occasions repeat those animating words. 1 Pet. i. 8. *That the trial of your faith being much more precious than of gold*  
*that*



*that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ, whom, having not seen, ye love.* And though the pains of nature and other troubles that befel him, were sometimes hard to bear, yet never did he faint in the day of adversity; but often would he encourage himself as St. Paul did, and say, *I can do all things through Christ which strengtheneth me.* Phil. iv. 13. And now let me call upon you my friends in the words of the apostle, Heb. xiii. 7. *To remember them who had the rule over you, who have spoken unto you the word of God; and, as a motive and encouragement to follow their faith, to consider the end of their conversation, the peaceful and comfortable end of an afflicted life.* Such was the life, and such the end of your late worthy pastor. Prayers and praises were in a manner his constant employment, when he had the free use of his intellectual powers, during the weeks of his last sickness. The two last nights were almost wholly spent in singing praises to his God and Saviour, though with a faint and feeble voice, yet with evident tokens of an elevated soul, enraptured with the flames of divine love. And so he made an easy transit, from the *imperfect* praises of this world, to the *perfect* praises of heaven. His church hath lost a faithful pastor. His wife hath lost an affectionate husband. His daughter,  
his

his only surviving child out of eight, a tender parent. His brethren in the ministry have lost a prudent and peaceable fellow-labourer, companion, and friend. But he, we doubt not, hath gained an immortal crown of glory.

And that now may suggest a further use we should make of this text and subject; which is,

3. *To comfort us concerning the death of our christian friends and relatives, of whom we have reason to hope, that they are fallen asleep in Jesus: for they are not lost, but only removed.* Their souls, their best part, lives still; they are gone to Christ. Happy souls! We would rejoice in their advancement. It is common language when we are told of the death of a friend, "is he dead? Poor man, or poor woman, I am sorry for it." But why do we say, *poor man, or poor woman?* Methinks it is improper language, when applied to a departed saint. They have got their dismissal. *They desired to depart, and to be with Christ,* and they have their desire; they are with him. Methinks we should not weep for them, but rather for ourselves and for our children. Poor we are still left in this vale of tears, oppressed with a thousand evils, and surrounded with dangers on every side. We must fight on our way still, and God only knows when our resting-day will come.  
How-

However, it cannot be long first ; that may be our comfort. It can be but a few struggles more against sin, and death will decide the victory in our favour. A few steps more, and we shall get to our journey's end, and then *blessed are the dead, who die in the Lord, for they rest from their labours.* I will close all with a sentence of the pious bishop *Leighton*, with which he concludes a letter to a friend. " Good night is all I add, for  
" whatever hour this comes to your hand,  
" I believe you are as sensible as I, it is  
" still night. The comfort is, it is drawing  
" towards the bright morning, which will  
" make amends. Your weary fellow-pil-  
" grim".

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T H E   E N D,

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However, it cannot be long that it may  
 be our comfort. It can be but a few minutes  
 more again, and death will decide the  
 victory in our favour. A few more, more,  
 and we shall get to our journey's end, and  
 then shall we the dead, who share the land,  
 for they rest from their labour. It will close  
 all with a sentence of the glorious King.  
 For with which he concludes a letter to a  
 friend. "Good night is all I add, for  
 whatever hour this comes to your hand,  
 I believe you are as comfortable as I, it is  
 a still night. The effort is, it is this way  
 towards the bright morning, which will  
 make amends for every fellow-pil-  
 grim."




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THE END.

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